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"I WISH THE CHURCH DEFINED, NOT BY THE DECREES OF MEN, BUT BY THE
WORD OF GOD."—*Augustine.*

THE CHURCH;

OR,

ORGANIC CHRISTIANITY.

BY

W. W. EVERTS, D.D.,
PASTOR FIRST BAPTIST CHURCH, CHICAGO.

CHICAGO:
JOHN H. TOMLINSON, PUBLISHER.
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ORDINANCES
IN
RELATION TO THE CHURCH;
OR
INSTITUTED CHRISTIANITY.

I.

Ordinances create the External or Historical Church.

An ordinance is something ordained ; as rules of families, laws of states, and institutions of religion. It is positive as distinguished from moral law, and derives its sanction from appointment, rather than from inherent obligations. Positive law enjoined by God is as sacred as moral law. Moral law is defined as a standard of duty and discipline only through positive law. Positive law was made the test of obedience in the garden. The family is defended by external marriage. Natural rights are guarded by political constitution. Sabbath rest is assured only by specific enactment. Divine revelation is made available to mankind only through designation of its prophets and guardians. Religion has been established in the world only through positive law. Buddhism is religion instituted by Buddha. Mohammedanism is religion

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instituted by Mohammed. Judaism is religion instituted by Moses. Christianity is religion instituted by Christ.

Devotion to religion, while discarding its necessary order, would be like devotion to steam power quiescent in the infinitude of waters, while denying all its possible applications to navigation, manufactures, or other scientific art. Or it would be like devotion to travel, while avoiding all thoroughfares, public roads, and neighborhood paths. Religion can enjoin no duty, enforce no discipline, reveal no promise, without ordinances. All piety must crystallize around them. Devotion, not honoring them by obedience, degenerates to low superstition, or is carried away by wild fanaticism. Irreligion prevails through contempt or neglect of God's ordinances.

It is the accusation against an idolatrous and profligate generation, "Ye have gone away from mine ordinances!" Impiety and immorality now keep pace with the neglect of the Scriptures, the Sabbath, the Home, and Church of God. They are impatient of the restraints of Divine ordinances, ever crying out, "Let us break their bonds asunder and cast away their cords from us."

Alexander de Stourdza (the ablest champion of the Greek Church) on "Institutional Christianity," declares:

"Revealed religion is not merely a *religious sentiment*; neither is it a simple *science* of divine things. Religion is both these; but it is, moreover, a *law*, designed to regulate our thoughts and our external actions. Hence the necessity of a *church*, or society of the faithful, obedient to the same precepts, guided by one legitimate authority, and entrusted with the deposit of faith, morals, and the sacred traditions. In order to nourish in us the *religious sentiment*, it would have sufficed to propagate an *opinion*.

In order to cultivate the *science* of divine things, it would only have been necessary to found a *school*. But in order to establish a *supreme law* for intelligent beings, there was need of a *church*; and accordingly Jesus Christ laid the foundations of a church on earth."

Christianity, therefore, though the most spiritual dispensation of religion ever promulgated, does not ignore ordinances. Christ does not annul, but confirms all the primitive institutions of religion, with supplementary revelation and sanctions. He guards the family as the normal order of society. He recognizes the state as a universal necessity of man. He honors the Sabbath as made for man, in all lands and ages. He attests the authority of Divine revelation as a standard of faith and practice for all mankind. Christ does not abrogate but founds religion upon these ordinances. He consecrates them for the perpetual observance of man through the order and discipline of his Church. His Church is the minimum of institution necessary for the conservation and celebration of religion in the world.

Baptism is one organic part of this institution or Church. By it the believer publicly separates himself from all other teachers and faiths, and devotes himself to Christ and his church. Papacy, Greek Hierarchy, Lutheranism, Episcopacy, and all historical denominations alike, agree in founding the Church on Baptism as an essential and constitutional order.

Ministry is another constitutional order of Christ's Church. There can be no permanent society, military, civic, or religious, without official organization. Every faith ordained a priesthood. Judaism consecrated a tribe to its ministry. The Apostles of Christ appointed an order

of pastors and deacons for the Church. These officers are necessary and sufficient for the constitution of the Church.

The Lord's Supper is a constitutional order of Christ's Church. It was appointed for Christ's disciples, without limitations of time or place. It was enjoined in symbols of the nourishment of life — the loaf and the cup. Its necessities and promise remain the same in all ages. It is a perpetual renewal of the covenant of obedience to Christ, and subjection to his kingdom — an ever-recurring celebration of the precious promises of the gospel, and of the intimate union and fellowship of his disciples in his work and Church. The Supper, therefore, is as clearly an organic part of the Church as Baptism, and the Ministry. All denominations have made it a part and symbol of their ecclesiastical order.

Now, these prescribed ordinances create the external, historical Church. As an acorn, by inherent vital force, creates and supports the oak against the storms of centuries, a shade for weary travelers and a bower for birds to sing in; or as a political constitution, by inherent force of its principles and requirements, creates and upholds a state against disintegration and anarchy; so these ordinances enforced, necessarily develop a religious society, create the external kingdom or Church of Christ. If all ecclesiastical organizations were swept away, these ordinances enforced would restore order and observance throughout the world. Without them Christianity may exist as a principle, an experience, a life, but not as an external society. Without them, Christianity would soon cease to be historical as a principle, experience, or life. Where these ordinances are not found, Christ's Church can not exist. Where they are found, the only external

kingdom, the only historical Church of Christ must be sought. This Church must be founded, guarded, and disciplined by his ordinances. There may be variety of ecclesiastical associations without them, but not the kingdom, institution of religion, or Church Christ established for the world, to supersede all other religious institutions, and abide forever.

As the geologist constructs a species of animal from a single bone, so the ecclesiastical antiquarian reproduces the Church in any land or age where the ordinances are found. And their observance celebrates the Lordship of Christ in the world.

If morals are preached, as commended by all faiths, they are denied to be a distinctive homage to Christ. If miracles are proclaimed, they, in like manner, are claimed as the sanction of all systems. But Christ's ordinances celebrate his Lordship. Their observance is homage to Him. So long as they are maintained Christ will not be dis-crowned, nor will Christianity disappear in any new religion. But if they are abandoned, the Lordship of Christ—historical Christianity—is abandoned. Those surrendering, displacing, or disparaging Christ's ordinances, are, however unconsciously, conspiring with infidelity and rationalism for the overthrow of Christianity. Cutting loose from all ordinances, man yields himself to individual leadership, or the uncertain discipline of ever-varying and irresponsible parties. Observing Divine ordinances, he simply prefers Moses, Christ, and the Church of God, embodying Divine revelations and the wisdom of ages, to uninspired and irresponsible men and parties, confusing the world by their uncertain speculation, undefined practice, and vague and unassured promise. Christianity

enjoins the minimum of positive laws or external order necessary for the maintaining of truth and virtue. The teachings of the one, and the obligations of the other, are so uniform as to attain their fitting expressions in her symbols. Rejecting these, Christianity itself is rejected. And in abandoning Christianity, the most sacred symbol of Truth is given up, and the most sacred bond of Virtue severed.

II.

The form of the Church determined by necessary coördination of Ordinances.

Their coördination is as clearly prescribed as the ordinances themselves. Annulling the ordinances would no more set aside or discredit Christ's authority and teaching than displacing them. This coördination especially appears in the necessary precedence of Baptism to the Lord's Supper.

(a) The great commission, providing for the institution of the Church, enforces this precedence. Baptism precedes all other professions of discipleship, all other duties, discipline, and fellowship of the Church. Following this charter, the precedence of Baptism becomes universal and inevitable.

(b) The example of the Apostles clearly confirms this precedence. Always and every where the Supper follows Baptism. Not a single instance of the disregard of this order is traceable in the New Testament. Thus authoritative usage enforces constitutional law in demanding Baptism before the Lord's Supper in the Church.

(c) The symbolic meaning of the ordinances requires

this precedence in the Church. If Baptism symbolizes birth, the Supper symbolizes food. Would we stultify the order of nature, by offering bread before birth? If Baptism is a symbol of regeneration, the Supper symbolizes community of the new race. Would we, in violation of natural order, obtrude ourself into that community before born into it? If Baptism is an oath of allegiance, the Supper celebrates citizenship. Would we claim the immunities while refusing the duties of citizens? If Baptism is the badge of a religious order, the Supper is the fellowship of that order. Do men thrust themselves upon the fellowship of civic, military, or beneficial orders, discarding their initiatory rites? When the ordinances are displaced, their varied symbolism is lost, and they fall into disuse and contempt.

(d) Finally, Papacy, Greek Hierarchy, Lutheranism, Episcopacy, and all historical denominations explicitly maintain the precedence of baptism in the Church, and would make departure from it impossible by enforcing baptism in infancy. So wild a proposition as the observance of the Supper before Baptism could never be raised among the great denominations. Only sects denying the obligations of ordinances, and individuals dissenting from the testimony and practice of the christian world, question this necessary precedence.

Those displacing or in any way tampering with the ordinances are as really discrediting Christ's Lordship, Kingdom or Church, as those abandoning them altogether.

If the ordinances create the external historical Church, their necessary coördination must determine the precise and necessary form of the Church. Miscellaneous blending of ordinances no more constitutes

the Church than a promiscuous alliance of the sexes constitutes the family, or a miscellaneous aggregation of materials constitutes a temple, or a miscellaneous combination of bones, muscles, sinews, and nerves, constitutes the genus Man. As well pretend you are rearing a building projected by an architect, while disregarding measurements and proportions, and capriciously changing specifications, and replacing roof, doors, and windows; or that you are constructing the human skeleton while leaving out or replacing principal members of the body, as that you are constituting Christ's Church while discarding or displacing his ordinances. The coördination of ordinances in Christ's Church is as certain and vital, as coördination of material in a building, or of members in the human body.

Those apologizing for abandonment, change, or displacement of Christ's ordinances, plead sufficiency of substitutes, or claimed equivalents. But the plea is equally good against the obligatoriness of any possible ordinances, and logically leads to the abandonment of all authoritative order or discipline. If Christ's order is given up, no umpire remains to decide upon the sufficiency of substitutes or equivalents in the Church, and uncertainty, miscellaneous organization, and rival sects necessarily follow. Only exact obedience can escape confusion and anarchy, and honor the Lordship of Christ.

The director of the national mint is ordered to issue a coin of a precise size and weight, with a certain inscription and image of the Republic. But on the ground of the essential and uniform value of gold, irrespective of form or figure, he produces a supposed equivalent in an unstamped piece of gold, or in a British, French, or Ger-

man coin, or in a coin bearing some of the prescribed lines, figures, and inscriptions, but leaving off the image of the Republic.

But the Republic insists on the issue of her own coin, the circulation of the symbol of her own authority and wealth throughout the world. Christ allowed no discretion to his Church to change her institutions. The offer of substitutes or equivalents presages the overthrow of his kingdom, institution, or Church. The orderly Church of Christ is the ark of his covenant with the world. Demolish the ark, and the covenant will be trampled under foot. If his Church is abandoned or displaced, the testimony and homage of the world to his authority is confused, and the way will be open for rationalism to propose some more universal religion.

If the constitution of the Church is subverted, the whole authorized institution of christianity is subverted, and if the institution of christianity is subverted, its doctrine and morality would disappear, or be obscured in new and uncertain religious speculation and discipline.

To claim authority for all ecclesiastical organizations alike, stultifies the New Testament, and makes Him who prayed and provided for the unity of His Church, the author of its rivalries, schisms, and strifes. Christ did not found many Churches, but one. That one Church is formulated by *His* ordinances. Baptists, from the Apostolic age, have maintained this prescribed order of Church as alone binding the conscience. All other ecclesiastical alliances they regard as mere human institutions, and so far as they repress the sense of responsibility, fetter the freedom, or usurp the prerogatives and discipline of the Church, Antichrist! The evil of departure from this prescribed or-

der of the Church is no modern discovery or mere utterance of Baptist bigotry. The martyr Servetus, though not a Baptist in theology or affiliations, but a learned and disinterested critic, bears vehement testimony against the disorder of infant baptism: "I say that infant baptism is a detestable abomination, that extinguishes the Holy Spirit, dislocates the Church of God, confuses all Christian profession, abolishes the new order established by Christ, and overturns his whole kingdom." The substitution of sprinkling or pouring for the New Testament Baptism, is an innovation to be scarcely less deprecated. It in like manner sets aside Christ's authority, robs Baptism of its various symbolic meaning, and mars the order and discipline of the Church.

Dean Stanley bears emphatic testimony to the loss sustained by "the Church" from the alienation of the great Baptist family, through the arbitrary displacement of the apostolic baptism by sprinkling or aspersion.

Strange, the inviolability of Divine order should be overlooked in all its specifications and enforcements, when the whole sacredness of ordinances is in the fact and form of their appointment. Strange, men should apologize for violation of external Divine order when they limit their own fellowship to questionable terms of mere human appointment! Strange, men should continue to disparage questions of exact Divine order, when they see all Christendom divided into rival and antagonizing sects, chiefly through miscellaneous order and discipline!

The High Church theory of one Church is more easily justified than the theory of many churches. Christ would not be the author of the confusion and anarchy of rival and antagonizing institutions. One form of Church

challenges obedience and homage, or no form of Church can bind the conscience, and the idea of any external organization of Christ's Kingdom is a fiction. And if there is no prescribed Church, institution or order, the ordinances of Christ formulate no society and remain casual observances by casual administration. But if the ordinances create and formulate a Church, that Church precludes miscellaneous alliances and claims to supersede all other institutions of religion throughout the world. And that orderly Church alone can surely perpetuate the Lordship, and worthily celebrate the glory of Christ, as the World's Teacher and Savior!

III.

The Church, created and formulated by the Ordinances, a local Church.

(a) The sufficiency of local institutions of religious order and discipline is a presumption in favor of its exclusiveness. As a law of corporations, realizing its beneficent ends through local organization, does not encourage official blending of individual corporations; or, as the family, in its exclusive order, sufficing for domestic fellowship, discipline and government, disallows enlarged alliance, common fellowship, or a joint administration; so the perfected local Church provides so fully for mutual fellowship and co-operation in religious culture and discipline, mission and reform, as to leave little occasion for foreign, uncertain and misleading alliances. Is it probable that Christ would authorize alliances of the Church not found to be necessary, so certain to discredit her own independence, repress her sense of responsibility, and

lead to rival and antagonizing organizations? If we have in the local Church an organization sufficient for all necessary government and discipline, why should we seek the unauthorized and doubtful powers of wider spiritual rule, ever tending to spiritual despotism and Antichrist?

(b) Exclusive possession of the name proves also exclusive possession of the powers of the Church. There are but two applications of that name in the New Testament, to-wit: the whole body of believers, the universal spiritual calling or Church of Christ; and a company of believers associated for the worship, service and glory of Christ, the local Church. But the Universal Church is not a visible or historical body, can never be reduced to a commensurate external discipline. Its membership may be found in and outside of all sects. To call this spiritual body an external society, is a deceptive use of language.

There is therefore no institution recognized in the New Testament as the Church of Christ, but the local Church. Silence in a constitution may be as restrictive as a prohibition. As the New Testament knows nothing of hierarchy or national or denominational churches, such ecclesiastical designations are wholly without authority, being interpolations of the Divine constitution of the Church, which displace the headship of Christ and apologize for the prevalence of sects.

(c) The ordinances confided by special order or tacitly to the local Church, prove it to be the only organized Church of Christ. If Baptism was not confided to the discretion and administration of this body, it was confided to none, and is not a constitutional factor of the Church. No other body existed that could have assumed its administration. It must have been assumed by the

local Church or remained an uncertain and casual observance. The Ministry we have shown, in like manner, was confided to the local Church or left an inorganic and miscellaneous service. Also, through explicit or tacit order, the Lord's Supper was administered by the local Church. No other society had charge of it, no other body existed which could assume its dispensation. If the Supper does not belong to the local Church, it belongs to none; it is a mere uncertain and casual observance. If the ordinances create and formulate the Church, and these ordinances are administered exclusively by this local Church, then the local Church is the only Church of Christ, the only institution of religion authorized by him and provided for in the New Testament, for all mankind and all ages.

As well say an oath of naturalization makes one a citizen of all states alike or some abstract ideal state; or that marriage institutes some universal, ideal relation of the sexes and not an exclusive union of particular persons; as that external ordinances constitute membership of all miscellaneous organizations alike or of some universal or ideal order, instead of some specific association or Church.

(d) Official administration recognizes in the local Church the exclusive character and authority of the Church. All permanent constitutional officers of Christ's Kingdom were officers of the local Church, were elected by her, and for her own service. There was no foreign appointment, ordination, or consecration to give validity to the office. The succession of pastors and deacons continued through a succession of Churches and not through the fiction of a succession of ordinations.

These offices, vested in the Church, can not be shared by alien societies except through usurpation on the one

hand, or abandonment of constitutional rights on the other.

As well insist that a constitution providing only for the government of a free state authorizes official usurpations of a monarchy or empire, as insist that the New Testament, providing only for pastors and deacons, authorizes the official order of modern sects. In the invention of unscriptural officers, new names have been necessary, such as Presiding Elder, Bishop, and Pope. But such offices are neither necessary nor possible in a local Church institution.

The confusion of tongues in religious controversy seems designed to rebuke all Babel building, and disperse the sects into the simple and sufficient order and discipline of local Churches.

(e) The ultimate and exclusive powers of discipline inherent in the local Church prove its exclusive churchhood. Of its own independent judgment and act, it receives persons into membership; with the same independence it disciplines its members; and with the same freedom, it excludes the erring and iusubordinate from its fellowship. There is no more provision in the New Testament for one Church to interfere with the discipline of another, than for one family to interfere with another. A Church has no more right to delegate its responsibilities to a union of churches, than a family to delegate its responsibility to a union of families. The discretionary power of neither church nor family can be thus increased. All Church establishments, of whatever name, usurp the constitutional rights of the local Church, discredit its prescribed order and discipline, and impair the full sense of its responsibilities.

They militate against church liberty and fellowship, as well as against its order and discipline. Just as polygamy dishonors the family, so these unauthorized alliances always menace the freedom and dignity of the Church, and lead to Antichrist.

(f) The local Church is the only form of institution that has been uniform and permanent. It was foretold the gates of hell should not prevail against the Church. Other forms of association have been constantly displacing each other. The world does prevail against them; they become subject to the world, and are destroyed. But the local Church has proved indestructible. It is so simple that social piety creates it. Three or four believing in Christ and covenanting together under his name and ordinances, are sufficient to establish it.

“A band of holy men,
Met on hillside, or in lone glen,
Pledged to each other and their common Lord.
These, few as they may be,
In whatever place, in faith's communion met
There, with Christ's presence, is a Church complete.”

Such an institution is not left to the mercy of the world or the wrath of Satan. It can not be destroyed until union in Christ's faith and ordinances is made impossible. Based on the social nature of piety and loyalty to Christ, it is indestructible.

IV.

The Lord's Supper, the external fellowship of the Church, guarded and awarded only by herself.

(a) The exclusive administration of the Supper is shown to be in the Church, from the inherent right of all institutions to limit and dispense their own fellowship. Every state awards its own citizenship; no other body can dictate to it or interfere with it. So every faith dispenses its own fellowship without fear or favor. Every ecclesiastical institution, great or small, claims this as its exclusive prerogative. In like manner the Christian Church holds and awards her own fellowship. For its normal dispensation she is amenable to Christ alone. Either the local Church is not the exclusive order of Christ's Church, or the Supper is confided exclusively to her keeping.

(b) The exclusive administration of the Supper is further shown to be in the Church, from the conclusion before reached, that the ordinances belong to and constitute the Church. If the Supper is an organic part of one society, it can not belong to another and differently constituted society. To make it available to all forms of association alike, it is necessary to disprove that it is a Church ordinance, or that the Church is any exclusive order of society. But if the Church is a prescribed order of association, and the Supper is confided to its administration, its observance by miscellaneous bodies militates against the authority of Christ, usurps the prerogative of His Church, and by obscuring the meaning and sanction of the ordinances, destroys all reverence for them.

(c) The assumption of the control of the Supper by foreign bodies, denies or discredits the independence and prerogatives of the local Church. The Papacy arrogates the dispensation of the Supper, and the local, independent Church is made impossible by her discipline. The Greek, Lutheran, and Episcopal Hierarchies also assume the discretion of the Supper, and any assertion of local Church independence among them would be rebuked as schism. And all denominations justifying miscellaneous observance of the Supper, also by their polity interfere with the independence of the Churches. Surrendering the guardianship of the Supper, the Church gives up at the same time its charter of freedom—its symbol of sovereignty.

(d) If the Supper is a Church ordinance, the Church has no more right to delegate its administration to other bodies than the family to delegate its distinctive duties and fellowship to miscellaneous alliances. Aggregation of bodies can no more enlarge Church power and discipline than the aggregation of families can enlarge the discipline of the family. All assumption of this discipline by other bodies dishonors the Church, as the assumption of a joint family discipline by a union of families would dishonor the divine order of society.

(e) Surrendering the Supper to miscellaneous administration, obviously jeopardizes what perhaps all confess to be its normal and chief use, for an unauthorized and doubtful courtesy. Whatever men think of the virtue of hospitality, they concede the independence and inviolability of the family board. For the sake of magnifying the virtue of hospitality they would not compromise the independence of the family. They do not pretend that when the family board is spread, the door should be open to casual

wayfarers—that all passing by, unknown and uninvited, may enter and share the family meal.

The exclusive family board nourishes the life, manhood, virtue and fellowship of the race. So the local Church, in her exclusive fellowship, is the most trustworthy guardian of religious culture, virtue, and happiness in the world. When she spreads the Supper, the unknown and uninvited may no more approach it, than casual wayfarers may obtrude themselves upon a family meal. The Lord's table is no more a public institution than the family board. The discussion of intercommunion, an unauthorized, a comparatively unimportant, if not a doubtful courtesy, has been allowed to confuse the minds of Christians, as to the nature and uses of the Lord's Supper, and the nature and prerogatives of the Church. By a fallacious pleading for miscellaneous communion, the honor of the Church is lost sight of, the fellowship of believers repressed, and schism confirmed.

Miscellaneous fellowship indorses miscellaneous organization, and tends to bring all order and ordinances alike into confusion and contempt. The recognition of the harem as a family no more confounds essential distinctions than the designation of all kinds of ecclesiastical bodies as churches is misleading as to the nature of the Church. As the state maintains its dignity only by dispensing with its own hand the rights of citizenship; or as the family preserves its identity; by determining itself the limits of its fellowship; so the Church must guard her Communion if she would keep her offices, her honor and authority as a Divine institution. The celebration of Communion at colleges, seminaries, state conventions, or evangelical alliances, is an usurpation of the exclusive rights

of the local Church. The local Church may no more surrender her rights to any other combination, than the court yield her jurisdiction to a political club, or the state turn over her responsibility to casual assemblies. The only authorized and universal fellowship of the Church should not be discredited for the sake of any doubtful observance. Such regular Communion should no more be reproached as close or exclusive than the board daily spread for a family. The Churches that spread their symbolic feast and award their fellowship to orderly members, and, in courtesy to members of orderly churches, can not be justly charged with bigotry. As the order of the Church is restored, intercommunion becomes consistent with loyalty to Christ, and objections to close Communion will no longer be heard.

Is it objected that the table is the Lord's and all the Lord's people should be invited to it? Because it is the Lord's Table, it should be approached only in the Lord's way, and sought only in the Lord's Church.

Is it objected, that all men have a right to the Supper? So they have a right to family fellowship, and to citizenship, but only through constitutional order.

Is it claimed all Christians should commune here, as they expect to in Heaven? Believers do commune here spiritually as they will in Heaven. But the Supper is an external order and fellowship. And we learn nothing of ordinances or external societies in Heaven.

Is it urged that restricted fellowship establishes schism? Rather it is disorderly fellowship that supports unauthorized and rival denominations. Restore the orderly Church, and sects and parties will disappear.

Is it charged, that this orderly fellowship implies and

promotes bigotry? Then loyalty to Christ, to the family, or to the state, is bigotry.

Is it insisted that this orderly fellowship magnifies outward observance above inward life? As well urge that any observance of religion exalts its form above its essence; or insist, that all civic or beneficial societies, enforcing their ceremonial, exalt the forms above the purposes of their institution.

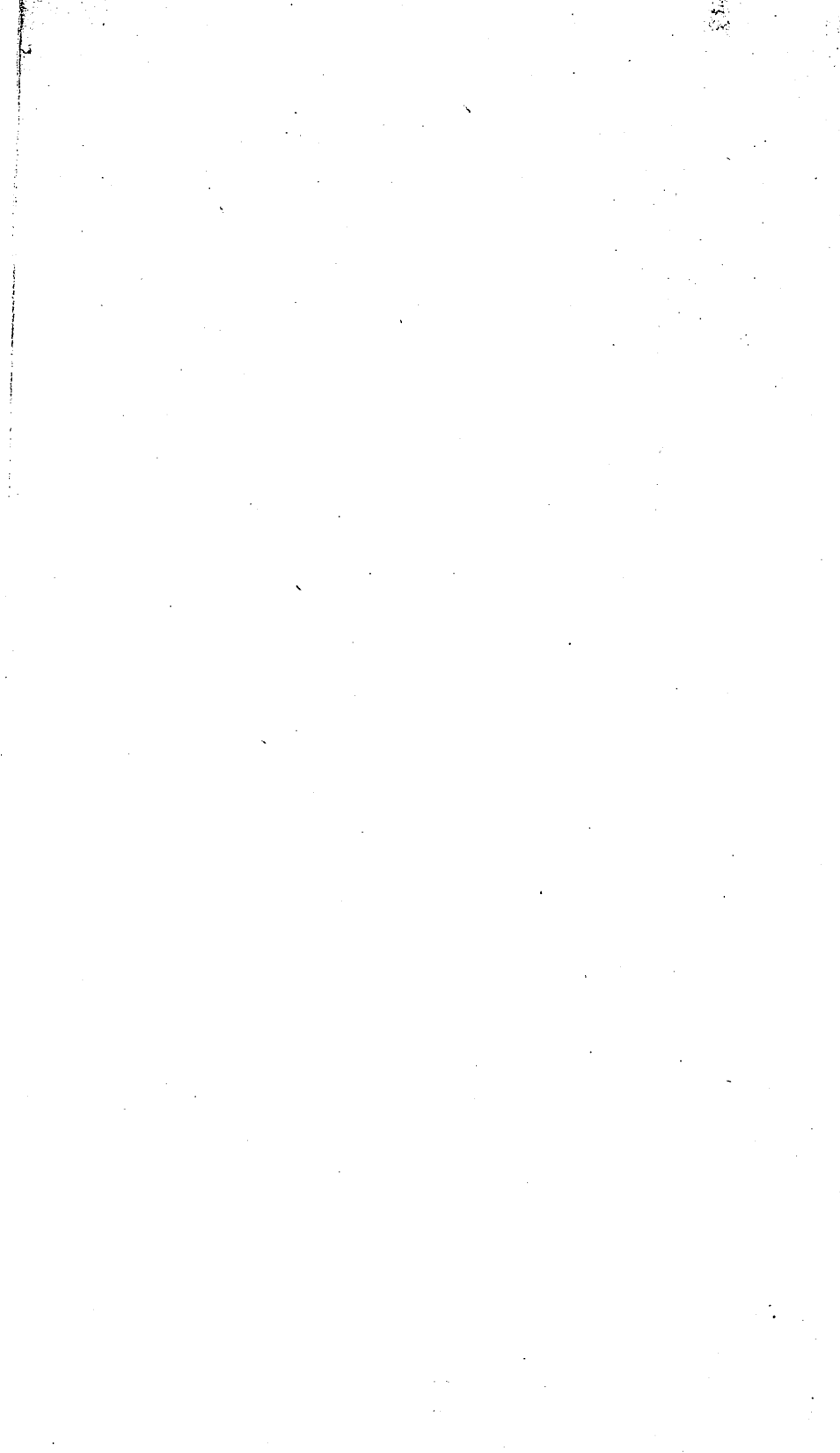
Is it objected, that restricted fellowship makes Baptism a saving ordinance? It only makes it necessary to obedience, and demands evidence of salvation before either the Supper or Baptism.

Is it urged that broader fellowship would win more to the true Church? That would be like enlarging one's farm by removing its enclosure and merging its titles in the estates of another. Or it would be like enlarging a state by abandoning its constitution and boundary to a foreign empire.

Is it urged this orderly fellowship restricts sympathy and co-operation in movements to spread the Gospel? But what people have been more distinguished for charity, evangelism, foreign missions, devotion to the Bible and Christian reform, than those guarding the orderly Church by its orderly fellowship? The Church Christ instituted can not be abandoned to these prejudiced and fallacious objections to its exclusive fellowship. She must withhold her fellowship from those miscellaneous institutions which challenge her authority and threaten her overthrow. This orderly Church, defended by the sanction of her fellowship, is one of the trinity of Divinely-appointed institutions—the Family, the State, and the Church. The

purpose and simplicity of its order make it necessary and available every where.

It is a sufficient order for all spiritual worship, the simplest benevolent society, the most effective association for reform. Co-ordinating within herself Sabbath-school, prayer meeting, reform association, and evangelizing mission, she is the only ecclesiastical order religion requires or Christ provides for. From its purpose and availability it can no more be dispensed with than the family or the state. It is the mission of Baptists to restore and establish this Church throughout the world. If their theory of the Church is right, their observance of the Supper logically follows. An orderly Baptism, and an orderly Church, are guarded by an orderly fellowship. The establishment of this Church would assure the greatest religious, moral and civil reforms throughout the world. There would be no more Church and State; no more Antichrist; no more persecution; no more heresy or schism. Resolve Papacy, Greek Establishment, Lutheranism, and all historical denominations into the New Testament order of Churches, inspire them with the Apostolic zeal, and assure them the baptism of the Holy Spirit, and the millennium will begin.



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COURSE OF SERMONS.

The following are the subjects and the speakers in the course as proposed, the first of which, by W. W. EVERTS, D.D., was preached in the First Baptist Church, Chicago, and now published in the foregoing pages.

2. "*The Baptists and the Bible*," by DR. ARMITAGE, of New York, to be followed by others in quick succession.

"*The Baptist, and the Apostolic Church*"—G. W. NORTHRUP, D.D.

"*The Church in the Wilderness, or the Baptist Church before the Reformation*"—PROF. W. W. EVERTS, JR.

"*Baptists in the Reformation*"—PROF. OSGOOD, D.D.

"*Baptists in England*"—J. A. SMITH, D.D.

"*Baptists in America*"—S. MOSS, LL.D.

"*Baptists in Preaching*"—G. W. ANDERSON, D.D.

"*Baptists in Missions*"—D. B. CHENEY, D.D.

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